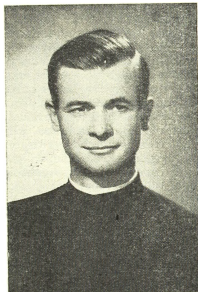


IN OUR present survey covering moral guidance of our youth, we shall not touch upon the so-called "problem boy," but upon the lad who faces a serious problem, not the character almost permanently warped through an unfortunate background, but rather the average run of youth who must safeguard his own morals. The problem confronting him deals with the shaping of his own personal program of life, one which will guarantee the fulfillment of his own individual destiny. Such a calling consists in his own dedication and attachment to a personal ideal to which all his interests and energies are related. This inner adhesion of himself to such an ideal



THE AUTHOR

is far more intimate than the vocation of life, let us say, to the clerical or lay state, and even less for that manner, to professions of life such as political career, research in natural science, etc. Such a top notch center binds itself so closely to one's personal integrity that no condition of life can absorb it, no human person nor law has the jurisdiction to create a rift within its precincts. A profession, on the other hand, is relative to change of circumstances, must yield to the demands of the times, lies out of the control of success or failure. But a personal union with Christ lies within the control of our desires, and supposing of course the use of His grace, grants an inner autonomy so absolute that none can cast off, except we ourselves.

The Catholic Attitude Regarding Moral Guidance Of Youth

Then, too, this program of life is uniquely individual, in as much as each lad entering life may approach his ideal in a manner that corresponds to his temperament. Although our hearts are fashioned to love and grow into the full stature of His Divine Image, yet each may find Him under a different viewpoint. Some are drawn to Him as a Divine Friend, others as a Personal Father, others again under some attribute, say, His Divine Wisdom. One's own natural equipment and interior yearnings of spirit and capacities dictate a way

in which both physical and social and youth will find himself through experiment. The give and take in society will balance his outlook, so that his desires will find coordination through a balanced outlet, says Dewey. Literally swimming in relativity, the lad becomes the mercy of his changing environment and turns himself into a bewildered specimen of irreconcilable attractions. Mastery of an environment is first of all a mastery of ourselves, an adjustment of inner spirit rather than only a disposition of outer circumstances. It is not the world

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determined by God's particular plan in each case. We must bear in mind though such a call is not divided from other walks in life, yet it is distinct from any other. Instead of dividing our conduct into several spheres, its spirit animates all professions, assures a power pervading all our relations with our work, ourselves and fellowmen, overflowing from one root center.

Such a coordinated outlook and attraction contributes two indispensable aids in moral conduct: Power and Direction.

It yields **direction** by offering a long ranged objective which stands above and independent of the complexities of our modern times which our youth must face. It is an un-failing light to gaze at when the criss-cross attractions of the environment drive our young men into confusion. The false supposition of John Dewey that the young find their way in conduct through the sheer use of a moving environment is showing its sad results already. Place the young in an envi-

ronment which influences us, but, rather the idea of the world which we possess that finds an inroad into our behavior.

The ideal guarantees **power** above all, power to choose, stamina to follow through with our convictions. As soon as love directs itself to a single focus upon which the heart can rest, the fullest amount of energy is released. Release of energy is the true source of power. Whereas without coordination of values, even among lads of fairly well formed habits, interests and power may be scattered. Unable to utilize all their energies in the face of morally conflicting attractions, choice of conduct may fall in a balance at a time only when reserve strength offers a bulwark against a pitfall.

Love For An Ideal As A Source Of Power

We cannot underestimate the importance of love for an ideal which releases a power for action. (Continued on next page)

Quite frequently one hears an individual say, "I am weak, I do not have enough will power." Weakness of will, in some cases, becomes the last refuge offered by a youth to explain away an unfortunate mishap. But generally it is a lack of will power which young men fall into misdeed? The best psychologists together with Lindorsky deny any such deficiency in the will itself. Their reasons seem quite convincing.

The will is distinctly one faculty, although it exerts its effects in many and varied kinds of activities. Were the will itself weak, this same weakness should reveal itself in some degree in all the actions, in as much as these activities flow from one common source. The very contrary, however, proves itself. The very same lad whose will power failed in the presence of some vice, sustained an endless power and stamina in other regions of conduct. Without any inner struggle he can play the most fervent ball games on the hottest days; he can muster enough energy to shorten his work through intense labor to have an extra hour for competitive sport.

Another case presents itself. The priest points out the enormity of a committed misdeed. After the priest finished his admonition, the youth turns and says, "Father, seems no use in trying, I am too weak. My passions just get the best of me." But while engage in his professional work, he never tires nor is there lack of power to meet the gravest obstacles.

Another instance refers to a young prisoner of war who found his exertion in studying the English language distasteful and sluggish. Later on his efforts to grasp the language turned into an intense joy and fervor. The wonderful change came about when a good vocabulary was needed to read the love letters sent to him by his English-speaking fiancée.

Falls and lack of effort found in some forms of activity and not in others does not arise from lack of power in the will, but rather because the power in the will is not used, and power is not used because there is not enough love. Love or the prizing of virtue does not exceed the desire for vice. One finds one's will coming into power the more one loves, and if one loves little, power is little.

How can directors increase love and estimation for their supreme Ideal, render the love of Christ and the virtues adorning his personality

the predominant attraction? What is the secret of creating this love superior to another love?

Importance Of Valuation

The will always moves to objects presented as values, that is to objects which are prized and appreciated. Unless the thing in question is a value for the person, no movement of the will in its direction will follow, regardless how precious it may be in itself or for others. But as soon as an inroad into man's desires paves itself, action results. And the more the object is prized the greater the inclination. The inclination is not a passive quality but eminently active. And such a movement remains constant toward an ideal as soon as a common denominator between the person and the object loved or cherished is established. Man's will or desire becomes a part of the very item he wants. Or as Maritain puts it, "the part of oneself in another becomes the gravitational pull or intentional connaturality by which the lower tends inwardly toward existential union with the beloved, as towards its own being from which it has been separated."

To weave an appreciation of virtue into the hearts and minds of the youth depends to a large extent upon the qualified efforts of the spiritual director and in general the educator. It is a task not merely of instruction, but moving the will to love and appreciate values, not merely conviction, but also persuasion.

The general law will prove helpful and in most cases guarantee a movement in the direction of ideals lies in the motive power of the image. A certain authority in this field, named Eymieu, words it briefly as follows: "The more concrete, impressive and living one discovers an image resounding throughout one's entire being, the more it drives one to act." Generally speaking, ideas must be sufficiently concretized to penetrate into the sphere of both mind and sentiment to overpower into action. Unless the director speaks to the whole man, even the best definitions of virtues remain powerless. Being too abstract and foreign, they bear little leverage for movement.

Speaking to the whole each individual requires special attention, for each person is a world in himself. Addressing ourselves to the man in general is for the most part ineffectual, for the man in

general does not exist. It is this particular lad with all his inner baggage, his secret capacities, latent yearnings and aspiration in this temperament. So unique has God made His creatures, that Maritain says, "no moral case occurs twice in the world." While each soul bears the imprint of Christ's image, it is up to the director to guide him within the framework of his temperament where appeal and interest take form, an appeal which God's particular Providence intended for each. Any attempt to recast the unique individualities of young man into several categories may hinder God's plan for this particular soul. In God's house we are assured that there are many mansions for all types of souls. Let us not take it upon ourselves to reduce this number of mansions. No director can hardly justify his intentions of molding the lives of others into a pre-conceived pattern of his own, thinking that one or the other temperament might be classed superior. History bears out the fact that, great men are found among all classes of temperaments. Instead of being repressed which might bottleneck their energies and aspirations into an artificial figure, the good elements were respected, brought out to bloom into a personality which God had intended.

Knowledge Of Temperament

Although individual structure cannot be classified into sharp outlines, yet it might prove serviceable to propose the chief elements of the various temperaments for general norms of direction. While it is difficult to know one's temperament fully, general reactions, conduct, and individual interests give us some clue.

The three constitutive elements of temperament devised by two diligent Dutch scholars, Heyman and Wirsma, seem most fundamental. They are the emotional type, the active type, and the 3rd type who reverberate to impressions. We need not insist on the fact that no one element covers any one exclusively. Usually several or more are found, with one holding predominance.

The emotional specimen feels much. He laments, and laughs easily and reacts more violently to words, using strong terms for objects which in themselves may not be significant. The non-emotional displays the very opposite. He feels little, is moved rarely and only for a grave reason. He is more

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sober with words and measures his impressions.

The active soul pours itself into action independently of results, whether his honor or glory is at stake or not. He acts because the idea spontaneously conveys itself to movement. For him leisure is a torment, a veritable punishment. Whereas the inactive feels an inner resistance to work. Rather than labor, he prefers to read something agreeable, or dream. If he acts, it is solely out of motives extrinsic to his work.

The resonant man who reverberates to all impressions falls into an important class. Any external change finds a re-echo within himself. If he reacts rapidly to first impressions leaving no impressions upon the soul, he is classed as reverberant to primary impressions, a creature of primary reaction. To such people impressions may strike but once and ramify over their whole being. Although impression may penetrate slowly, yet its effects may last a long time, even for life. Those of primary reaction reverberate suddenly to an offense and often no matter how violent, forget soon. While others of secondary reaction react less fervently, but hold the offense much longer. They belong to the group who say, "I pardon, but do not forget."

Of course, these several groupings do not comprise the total amplitude of an entire person. Many other so-called accessory elements can be added. His intellectual qualities may be either analytical or synthetic. In addition other tendencies or drives might be included, as self-love, avarice, sensuality, prodigality, etc. Though very important in moral issues, yet they are not the elements constituting a temperament, since they do not form the psychic material out of which a temperament results. Rather these accessory traits merely condition these three constitutive elements, and all taken together form one entire temperament.

Take for example the emotional type where non-active and subject to primary reaction. Being very sensitive to the variations of the external work, their humor alters with the change of environment. And in as much as they are inactive, they usually live in an inner world of reverie and ideal. Such characters are usually gifted

with generosity, originality, quickness of apprehension and often disposed to art. They suffer one serious defect, instability. Men as Oscar Wilde or Byron belong to this group. Even the great St. Francis of Assisi numbers himself in this class. Reacting vehemently to the misery of his times, he gave himself entirely and forever to relieve the state of poverty. As a non-active individual he preferred to enter himself, instead of following his father's profession. Reacting immediately with impulsiveness, he changed his clothing and became the beggar of Rome. St. Francis was an artist and remained one after his conversion by giving renunciation a taste of poesy, and making austere life agreeable. Some say that St. Francis was the holiest of all Italians, and of all the most Italian.

Such temperaments require a firm and understandable director whose guidance preserves their flame of enthusiasm aglow by illuminating their intellects with the language of the heart.

There are other souls active to impressions of secondary reaction, and inactive as well. These are usually more introverted, and inclined to be reflexive and meditative. Although constant, yet they have tendencies to over-analyze, and often fall into scruples and problems. Many atheists and pessimists have joint this group, such as Schopenhauer and Kierkegaard. Another personality belonging to this class is the holy Curé of Ars. He bore a strong compassion for the poor, avoided military service and almost ready to abandon his seminary studies, because the branches were too rugged. He remained a pessimist all his life.

Such personalities need a guide who can encourage and prompt the heart with an affective type of meditation leading them to confidence and love.

Others again are listed as emotional, active and individuals of primary reaction. They are impulsive, revolutionaries who make good demagogues, but often lack constancy to continue. Mussolini and Mirabeau belong to this class. Being enterprising and bursting into action with lack of reflection, they endanger themselves to dissipation and lack of interior spirit.

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is much higher than that of those sentenced to capital punishment for the same crime during more than three hundred years of Spanish rule and American rule put together. Profit physical and material well-being are considered as the paramount human values. The result is that the rate of thefts in private enterprises as well as in government offices is very alarming.

Crimes are not mere violations of penal laws. They have a much deeper significance. They are clear symptoms of the spiritual and moral disintegration of society itself.

This moral decay should cause us the greatest anxiety. We cannot sit idly by and fold our arms. We must do something about it quickly and positively. We are mindful of the difficulties that the government interposes with regard to the effective teaching of religion in the public schools. But in all candor we must, however, admit that the teaching of religion to our children, inside or outside the public schools, leaves much to be desired.

We propound no charges nor raise recriminations. We blame nobody, much less the parish priest. Unlike the American or Spanish parishes, ours are usually very large, in the United States there is one parish priest for every five thousand inhabitants. In the Philippines it is one for about fifteen thousand people. The parish priest alone therefore has not the means to provide for the religious instruction of his parishioners. He needs the cooperation and the support of all of us. The problem concerns everybody, the layman as well as the churchman. It is a practical problem which calls for organization, for collective action, for the concerted efforts of all Catholic forces. With all humility I respectfully suggest that His Excellency, the Archbishop call a meeting of members of the Catholic Action, Papal Knights, Church dignitaries, Knight of Columbus, Members of the Legion of Mary, and Catholic educational leaders to devise ways and means for the effective teaching of religion in the public schools. We face a great responsibility to God and to our country; a responsibility which we cannot shirk. I thank you.

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Spiritual directors handling their fate, need wide understanding, encouraging them to meditate even if the help of a book be necessary. Recommending an intimate union with God will often bear great fruit. Others belong to this class who are influenced by secondary reaction. More balanced and lasting such characters are generally termed the **passionate**. Dante, Goethe, Caesar, St. Augustine, Bernard, Teresa and John Bosco number themselves in this class. Haughtiness constitutes their chief danger.

Directors succeed the best by keeping them in the spirit of fraternity, by having them meditate upon the realities of the spirit including the fragility of the human soul.

Such are but a few of the many possible character combinations in the total range of the human makeup. The sum-total comprises a vast garden of varieties, each of which call for respect and consideration. Their observation and understanding offer one condition to bring the inherent goodness of each youth into bloom. By tuning his deep unshakeable ideal with his own temperamental stuff, its image will penetrate the whole man, will become more appealing, assumes more value, and releases more power.

Over and above the means awakening the appeal and love for an ideal through the director himself. An effective medium to redirect the love of our youth, calls for more than a doctrinaire, nay even more than conveying the fruits of past experience. In the last analysis it is the impact of his personality upon the person directed. Formation or education in this sense, as Father Van Zeller maintains, is a personal affair or it is nothing. It needs be a personality whose vital relationship serves to bring Christ to his charges. Nay, I dare say, not that he brings Christ to others, but rather that he permits Christ to give Himself through his direction, a Divine Ideal transmitted only in the measure in which the director lives the Christian life himself.

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increase in the ceaseless flow of enormous pensions. At times he would rave about his son's irresponsibility and dependence, he had even caught himself cursing his son for betraying his standards of human decency, but he would remember his wife and his promise. Andrés was his son. . .

Andrés' family constituted only Nita, his city bred wife who drank, smoked, and was as spendthrift as her husband, and Josefina, their only daughter who had her mother's dark and attractive eyes and her father's haughty bearings coupled with an unbridled temper. I cannot forget the day they came home to the hacienda for it was my birthday. I was wearing my new red poplin dress that Nancy Rita bought from the "tabo-an." Tatay Juan was Iyo Talyo's *encargado* and the day Andrés and his family arrived, he was busy preparing for the day's entertainment and seeing to it that the food would be enough for everybody. It was Iyo Talyo's delight to greet every homecoming of his son with a merry celebration and a sumptuous feast.

I was helping my mother spread the newly cooked rice to cool off on the wide green banana leaves when Tatay Juan came over to us. Beside him was Josefina, neatly dressed in white and with a red ribbon smartly perched on her curly hair, looking so young and childish, "Show her around the hacienda," Tatay Juan had said. "She had been only a tiny mite the last time she was up here. I'm sure she will enjoy it and like it enough to stay here for keeps." And Tatay Juan left us.

We became fast friends. She would wake up early in the morning when the mists were still clinging to the sleepy hills and come to our small cocon-roofed house. Nancy Rita was certainly amused when Jo told her that she liked to walk to and fro in our tiny sala because she could hear her feet sing. It was really our creaking bamboo floor. Out of embarrassment, perhaps, Tatay Juan with a simulated nonchalance said that he had wanted to replace them with a new bunch of young bamboo but Nancy Rita objected. Both Nancy Rita and I knew that he was lying, of course, but we understood. It

was he who strongly refused to have the old and shiny floor changed as he would lie down on its coolness every noon after meals and doze off for a few minutes before going to Iyo Talyo's house or to unhitch the carabao from the fields and lead it off to a cooler and greener grazing land.

Nancy Rita would offer Jo some hot chocolate but she would refuse and say that she never failed to

Water with

take a sip of morning stimulant before coming over to the house. I would catch a whiff of wine from a distance and once I was about to say something about it when I had looked up and saw the look on Tatay Juan's eyes; the words died in my lips. Jo had to watch me feed the pigs and throw big corn grains to the chickens before we could go on our daily morning treks to the wide grasslands and near-by hills. We would go up to the top of the hills, sprawl lazily on the green-carpeted earth and get a view of the wide expanse of Hacienda Cirila, named after Iyo Talyo's wife who died when Andrés was born. We could see the vast plains and the green fields spattered conspicuously with clusters of nipa and cocon-roofed houses huddled close to one another. We would feel the cool morning air start whinnying across the land and watch the gray-white smoke curling out from among the stoic mountain foliage which shyly hid some of the huts.

Up there I would try to inhale as much as I could of the cool freshness of the mountain' air and bask with delight at being a witness to such an untruffled serenity. Jo would talk endlessly on the wonders and comforts of the city, the loneliness and monotony of country life, the thick clinging mud during big rains, and seeing nothing but green all around. As the sun struggled higher, she would suddenly get up and say, Come, dreamyhead, I'll race you downhill. And off she would vanish like a deer who has sensed a hunter in sight. We would rest beneath the gentle shade of the guava tree,